

1601/491

THE
SURPRIZE OF DEATH!
A COMMEMORATIVE SERMON
ON THE
CHARACTER, SUFFERINGS, AND CRUCIFIXION
OF THE
SON OF GOD:

DELIVERED IN ST. PAUL'S CATHEDRAL, BEFORE THE RIGHT HO-
NOURABLE THE LORD MAYOR, ALDERMEN, AND SHERIFFS,
ON APRIL 2, 1790; BEING GOOD FRIDAY.

BY C. E. DE COETLOGON, A. M.
CHAPLAIN TO THE MAYORALTY.

"I am Alpha and Omega, the beginning and the ending, faith the Lord, which is,
and which was, and which is to come, the Almighty."

"I am he that liveth, and was dead; and behold, I am alive for evermore, Amen;
and have the keys of hell and of death."

"Write the things which thou hast seen, and the things which are, and the things
which shall be hereafter."

Rev. i. 8, 18, 19.

L O N D O N:

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1601/491.

INTRODUCTION

CHARACTER OF THE COLLECTION

OF THE

MANUSCRIPTS

OF THE

LIBRARY

OF THE

UNIVERSITY

OF OXFORD

AND

THE

LIBRARY

OF THE

UNIVERSITY



T H E
SURPRIZE OF DEATH!

&c. &c.

HEBR. V. 11.

OF WHOM, WE HAVE MANY THINGS TO SAY.

WE are assembled in the House, in the more immediate Presence, of the most high God, on this Day's solemnity, to commemorate an Event, which, however strange to assert, is at one and the same time, a Source of *unutterable Sorrow*, and of *triumphant Joy*---of *deep Repentance*, and of *fervent Gratitude*---of *pious Admiration*, and of the most *humiliating Shame*! An Event, in which all the Stores of divine Grace and Beneficence appear to have been quite exhausted! which was, The greatest Birth of Time---The Astonishment of the celestial Host---The Surprize of Death---The Confusion of infernal Spirits---and, The more than Wonder of this lower World!

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And

And that Event, the *Sufferings*, the *Crucifixion*, and the *Decease* of our incarnate God and Saviour Jesus Christ!

That the anniversary Recollection of an Event, so remarkable, and so interesting, should be treated with *Indifference*, is among the numerous and most deplorable Operations of human Depravity. That the Ministers of our Church should be reduced to the painful Necessity of *pressing* the religious Observance of it upon our Minds, by the most pathetic and persuasive Exhortations, is a sad Evidence of our Insensibility to the most becoming and ennobling Exercises of our Nature. Far be it from me, therefore, to insult the Piety of this Assembly, by supposing, that any apologetic Solicitation of your *Patience* will be requisite, while we are dwelling a little upon several important Particulars, in the Person---the Life---the Character---the Passion---and the Death, of the very extraordinary Object, ultimately, and principally referred to in this passage: "Of WHOM, we have *many* Things to say."---

There is scarce any Branch of History more generally commended, or more justly admired, than what is distinguished by the name of *Biography*; or the History of Persons, in every Age, who have been raised above the common Level of their Species, and been elevated amongst Men, for their Learning, their Patriotism, their political Abilities, their moral Excellency,



lency, or their Supereminence in Arts, as well as in Goodness, and Science. Publications of this sort, it is very well known, are sought for, and perused, with universal Avidity, with peculiar Satisfaction; and, it is to be hoped, not without some beneficial Effect to Society at large.

It is, or, at least, ought to be, a Matter of ingenuous Concern to every reflecting Mind, that the Memoirs of *good* Men are so much less the Object of Enquiry and Attention, than Those of, what the World has thought proper to denominate, *great* Men. And, that the History of our blessed Saviour himself, at this Period especially, is perhaps less regarded and studied, by the Generality of people, than that of any other Name recorded and celebrated in the Annals of Time: though, He was certainly the most exalted Being, that ever sustained the human Form, since the Creation itself---the wisest Man; the greatest Hero; the most amiable, the most sublime, and the most surprising Character, that can possibly conciliate the Esteem, and deserve the Imitation of Mankind. It is very accountable, therefore, that we should have *many* Things to say of *such* a Man, and *such* a Character---and many things, which demand your Attention; your Memory; your Regard.

To begin then, where we certainly should begin, with his BIRTH. In This, there are several very particular Circumstances, worthy to be noticed---as to the *critical Time*; the

precise Spot; the *mysterious Mode*; and the *supernatural Accompaniments* of it. Most of which were absolutely *necessary*; because they were expressly *foretold* by the Spirit of Prophecy, of Inspiration, and of Truth.

Was it necessary, for instance, that THE MESSIAH should be *born*, according to the Prediction of *Jacob*, respecting the Sceptre of *Judah*; and, that he should be *cut off*, at the Expiration of the seventy Weeks, spoken of by *Daniel*?---“When the Fullness of *that Time* was come, God sent forth his Son, made of a Woman, made under the Law, to redeem them, who were under the Law, that they might receive the Adoption of Sons.” Then, it was, that, the Angel of the Lord announced the Nativity of the Redeemer to the Shepherds, which were watching their flocks, and said, “Behold, I bring you good Tidings of great Joy, which shall be to all People. For unto you is born *this Day*, in the City of David, a SAVIOUR, which is Christ, the Lord.”

Was it necessary that the Son of God should be brought forth in some *precise Spot*?---Most undoubtedly it was. And, therefore, it was so ordered in the Dispensations of Providence, that, *in those days*, there went out a Decree, from Cæsar Augustus, that all the World should be taxed [or enrolled.] And all went to be taxed, every one to his own City. And Joseph also, with Mary his espoused Wife, went up from Galilee to the City of
Bethlehem,

Bethlehem, to be taxed. And so it was, that, while they were *there*, in *the very Spot* predicted by the Holy Ghost, the Days were accomplished that She should be delivered; and she brought forth her First-born Son.

Was it necessary that He should be conceived in a very *mysterious* and *uncommon Manner*, in the Womb of a Virgin?--- For the confirmation of this point, “Behold, the Angel of the Lord appeared unto Joseph in a dream, and said unto him, Joseph, thou Son of David, fear not to take unto thee Mary thy Wife; for That, which is conceived in her, is of the Holy Ghost.”---It is very obvious, I think, to presume, that, it was the same heavenly Messenger, which had said to the Virgin Mary herself, “The holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore that holy Thing, which shall be born of thee, shall be called, THE SON OF GOD.”

There is another Circumstance, which it might be faulty to omit in this Recital, on account of it's great Peculiarity---which is---that, “When Jesus was born in Bethlehem of Judea, Behold, there came wise Men from the East to Jerusalem, saying, Where is He, that is born King of the Jews? for we have seen *his Star* in the East, and are come to worship him.” Human Learning and Philosophy never were known to operate to greater Advantage than in this Movement. The eastern Li-
terati,

terati, it may be supposed, had heard and read of *the Star of Jacob*, and *the Scepter of Israel*---they followed the Guidance of that Star, which went before them, till it came and stood over the Place, where the young Child was; and, when they had opened their Treasures, they presented unto him Gifts; Gold, Frankincense, and Myrrh.

From the sacred Memorials we have of *this Person*, thus worshipped and adored by the Magi of the East, we learn, that there was one thing in Him so perfectly unique, that It never was known before or since, in Heaven or in Earth; nor ever will be to Eternity---that---In Him were united *two Natures*; which, in their original Constitution, are infinitely distinct and removed from each other; the Nature of GOD, and the Nature of MAN; God and Man in one CHRIST.---

The CHARACTER of a Person, so wonderful in his *Birth*, and in his *Natures*, must surely excite our particular Enquiry. And, though our Subject would be a sufficient Apology for the most extensive and minute Detail, we will endeavour to compress, in as concise a View as we can, what it is absolutely proper to notice on this Point.

And

And here, let it be observed, that, the Character of THE MESSIAH is to be considered both *officially*, and *morally*. His *official* Character includes in it, his mediatorial Undertaking, his Substitution, and vicarious Representation. In all which, He is exhibited to us, as that great PROPHET, which was to come into the World---as the great HIGH-PRIEST over the House of God---and, as the KING of his Church and People.

His *moral* Character was an entire System of Perfection. The very Mirror of Excellence itself. He was holy, harmless, undefiled, and separate from Sinners. The Brightness of his Father's glory, and the express Image of his Person. The Beauty of Holiness, in the Fashion of a Man.---

From the hypostatic Union of the Divinity and Humanity in *The true Melchizedek*, we have a Key to all the various and magnificent TITLES, by which He is honoured in the sacred Code ; and, irrespective of which, it is more than probable, we might be puzzled, and perplexed. But for This, we should be confounded, as well as amazed, to hear him called, THE LORD---THE LORD GOD---THE LORD OF HOSTS---THE LORD OF GLORY---THE LORD OF LORDS---THE ALMIGHTY---JEHOVAH---JEHOVAH OUR RIGHTEOUSNESS---IMMANUEL---and, THE MOST HIGH. Admitting, that He is THE TRUE GOD, and eternal Life, GOD OVER ALL, blessed
for

for ever [for which we have the divine Testimony,] the Difficulties, which might otherwise attend these Appellations of *Dignity* and *Deity*, must immediately subside, and cease.---

After this, it is no arduous Task at all, to decypher how, and in what way it was, that *such* a Being should perform so many Signs, and Wonders, and mighty Deeds; so many MIRACLES of Power, of Benevolence, of Compassion, and Love. We see very clearly, *why* it was, that the Blind received their Sight---the Lame walked---the Lepers were cleansed---the Deaf heard---the Dead were raised up---and the Poor had the Gospel preached to Them. It was, because our God was incarnate; and the MEDIATOR was manifesting forth his Glory among the Sons of Men.---

If the Natures, the Birth, the Titles, the Miracles, and the Character of this stupendous Object contain in them a World of Wonders, how much will our Astonishment be increased, when we learn, from the Records of his Life, that, notwithstanding his superlative Excellence, his SUFFERINGS were as superlative too! Had we followed our blessed Saviour from his Cradle, to his Cross---from the Manger, to the Grave---we should have perceived, that, the whole Period of his Existence, from Infancy, to Childhood---from Childhood, to Youth
---from

---from Youth, to Maturity---from his Maturity, to his Dissolution, like Ezekiel's Roll, was written, within and without, with Lamentation ; with Mourning ; with Woe !---With all his divine Accomplishments ; with all his godlike Designs---and with all his benevolent Transactions, he was *poor*---he was *ridiculed*---he was *persecuted*---he was *defamed*---he was *betrayed*---he was *deserted*---he was *murdered* !---In the very Article of his Crucifixion, when, we might suppose, the irresistible Sensibilities of the Spectators must have been shocked, He is represented, as saying, " All they that see me, laugh me to scorn : they shoot out the lip, they shake the head, saying, He trusted in the Lord that he would deliver him : let him deliver him, seeing he delighted in him. I am poured out like water, and all my bones are out of joint : my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd : and my tongue cleaveth to my jaws ; and thou hast brought me into the dust of death. For dogs have compassed me, the assembly of the wicked have inclosed me : they pierced my hands and my feet. I may tell all my bones : they look and stare upon me."---Is it Nothing to you, all ye that pass by ? Behold, and see, if ever there were any Sorrow like unto my Sorrow, wherewith the Lord hath afflicted me, in the day of his fierce Anger !---He was despised, and rejected of Men ; A MAN OF SORROWS ! and acquainted with Grief ! They hid, as it were, their Faces from him ; He was despised, and they esteemed him not ! He was oppressed, and he was af-

flicted! He was brought as a Lamb to the Slaughter! He was cut off out of the Land of the living! and, He poured out his Soul unto Death, on the accursed Tree!

Notwithstanding the inexpressible and unequalled Glories, with which the Birth, the Person, the Character, the Miracles, and the Titles of our blessed Saviour were adorned, the *particular* kind of DEATH, which he died, was more disgraceful than all his antecedent Trials; it was a most unnatural, lingering, and ignominious Death---the Death of a common Malefactor, and a Slave! The Apostle, no doubt, was very deeply impressed with this consideration, when, in reciting the various Steps of the Redeemer's Condescension, Humiliation, and Grace, He says of him, that, "Though he was in the Form of GOD, and thought it not Robbery to be *equal* with God, He made himself of *no Reputation*---took upon him the Form of a *Servant*---was made in the Likeness [not of Angels, but] of *Men*---and, being found in fashion as a Man, he *humiliated* himself---and became obedient *unto Death*---even the death of *the Cross*!"

It appears, from the Jewish History, that this was the only species of Death, which was pronounced *accursed* by the judicial Law of Moses. And there was evidently a peculiar degree of shame connected with it, from it's being said, that,

"He

“ He endured the Cross, despising the *Shame*.” The Agony of it must, in all probability, have been exquisite. But, as if the *Shame*, the *Curse*, the *Agony* of such a Death were not sufficient; during the several hours, in which He was expiring on the Tree, they *sported* with his Miseries! they *ridiculed* his Sorrows! the very Criminals, who were paying the righteous debt of penal Justice, *reviled him*!---When he was athirst, they gave him Vinegar to drink! and, in a most cruel and barbarous manner, they not only pierced his Hands and his Feet, but One of the inhuman, unrelenting Soldiers, to aggravate his Tortures, ran a Spear into his Side! and straightway there issued out both Blood and Water!---

In that eventful Interim, between his Suspension on the Cross, and his Diffolution, there stand on Record, in the sacred Memorials of his Life and Passion, no less than *seven* very interesting and remarkable SAYINGS---upon which, were it proper, or permitted, to treat at large, our most solemn attention might be abundantly rewarded for, at least, as many Hours. It shall be sufficient however just to repeat them.

1. When they were come to the place, which is called Calvary, there they crucified him, and the Malefactors; one on the right hand, and the other on the left. Then said Jesus, “ *Father, forgive them; for they know not what they do.*”

2. Now there stood by the Cross of JESUS, his Mother, and his mother's Sister, Mary of Cleophas, and Mary Magdalen. When JESUS therefore saw his Mother, and the Disciple standing by, whom He loved, he saith unto his Mother, "*Woman, Behold thy Son.*" Then saith he to the Disciple, "*Behold thy Mother.*" And from that Hour, that Disciple took her unto his own Home.

3. And One of the Malefactors, which were hanged, said unto JESUS, Lord, remember me when Thou comest into thy Kingdom. And JESUS said unto him, "*This Day shalt thou be with Me in Paradise.*"

4. And, about the ninth Hour, JESUS cried with a loud Voice, saying, "*Eli, Eli, lama sabacthani?*" that is to say, "*My God, my God, why hast thou forsaken me?*"

5. After this, JESUS, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, "*I thirst.*"

6. Now there was set a Vessel full of Vinegar, and they filled a Sponge with Vinegar, and put it upon Hyssop, and put it to his Mouth. When JESUS therefore had received the Vinegar, he said, "*IT IS FINISHED.*"

7. And,

7. And, when JESUS had cried with a loud Voice, he said, "*Father, into thy hands I commend my Spirit.*"---And, having said thus, he bowed his Head, and gave up the Ghost.---

Is it not very natural to pause here for a moment---to rest, as it were, at the foot of the Redeemer's Cross---and to enquire, with pious Solicitude, what could possibly be the DESIGN and END---what were the Purposes to be answered, by the Sufferings and the Death of *such* a Person, *such* a Character?

☞ The Death of Christ, we are informed, by the Spirit of Inspiration, is to be received and considered, as a substitutive Expiation, a vicarious Atonement; as a *Price*, a *Punishment*, and a *Sacrifice*; the Price of *Redemption*---the Punishment of *Sin*---and a Sacrifice for the *Guilty*. As it is written, "Him hath God set forth, to be a Propitiation for Sin, through Faith in his Blood. He was wounded *for* our Transgressions, He was bruised *for* our Iniquities, the Chastisement of our Peace was *upon* him, and *by his Stripes* we are healed. Behold, the Lamb of God, which beareth away the Sin of the World. Christ hath redeemed us from the Curse of the Law, being made a Curse *for us*. He appeared once in the end of the World, to put away Sin, by *the Sacrifice* of himself; and, having offered one Sacrifice for Sin, He for ever sat down on the right hand of

of God; *for*, by one Offering, he hath *perfected* for ever them that are sanctified, having obtained eternal Redemption for us."

Be it known unto you therefore, Men and Brethren, that,
 "As Moses lifted up the Serpent in the Wilderness, even so was the Son of Man lifted up, that Whosoever believeth in Him might not perish, but have everlasting Life. Through this Man is preached unto you the Forgiveness of Sins; and by Him, all that believe are justified from all things. Neither is there Salvation in any other: for there is none other Name given under Heaven amongst Men, whereby we *must* be saved, but that of *Jesus Christ*.---" Now then, we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

"Recollect, Christians! God thought fit to require the blood of his Son for the Redemption of our souls. These Souls must have been very precious in the sight of God, since he redeemed them at a Price so immense. The Misery into which they were liable to be plunged, must have been extremely terrible, since God thought proper to make such great efforts to save them from it. The Felicity, of which they are capable, and to which the Lord intends to elevate them, must be infinitely valuable, since it cost him so much to bring them to it. For What in
 the

the Universe is of equal value with the blood of the Son of God? Disappear, all ye other miracles, wrought in favour of our souls! ye astonishing prodigies, that confirmed the gospel! thou delay of the consummation of all things! ye great and terrible signs of the second coming of the Son of God! Vanish before the miracle of the Cross; for the cross shines you all into darkness and shade. This glorious Light makes your glimmering vanish; and after my imagination is filled with the tremendous dignity of this Sacrifice, I can see nothing great beside. But, if God, if this just Appraiser of things, hath estimated our souls, at such a rate, shall we set a low price on them? If He hath given so much for them, do we imagine, we can give too much for them? If, for their redemption, he hath sacrificed the most valuable Person in Heaven, do we imagine, there is any thing upon Earth too great to give up for them?" ---

Whatever might have been, and whatever still may be the disingenuous, the ungrateful, the profane Insensibility of human Beings, in general, at the Sufferings and Death of the Son of God, universal inanimate Nature was made to feel the tremendous Shock, when the Redeemer was expiring on the Cross. It is related by the Evangelists, for our Meditation and Faith, that, there was a sort of funeral Pall, which the God of nature himself had provided, and which he threw over the sacred Corpse of his own beloved Son. For, "from the sixth
Hour

Hour there was *Darkness* over all the land, until the ninth Hour. And, when Jesus had yielded up the Ghost, Behold, the Vail of the Temple was rent in twain, from the top to the bottom---and the Earth did quake---and the Rocks rent---and the Graves were opened---and many Bodies of Saints, which slept, arose, and came out of their Graves !"---

As to the particulars of his BURIAL, it is reported, upon the very best Authority, that, Joseph of Arimathea, being a Disciple, besought Pilate that He might have the honour of taking away the Body of Jesus: and Pilate gave him leave. There came also Nicodemus, a Ruler of the Jews, and brought a Mixture of Myrrh and Aloes, about an hundred pound weight. Then took They the Body of Jesus, and wound it in linen Clothes with the Spices. And near the Place, where he was crucified, there was a Garden; and in the Garden, a new Sepulchre, wherein was never Man yet laid. There laid they the Body of Jesus.

If it were proper to imagine any EPITAPH, or Inscription, to have been engraved on the Tomb of our incarnate God, it must certainly have run in some such Style, as this---

Destroy

“ Destroy this Temple, and in three Days I will raise it up.”

“ O *Death!* I will be thy Plagues! O *Grave!* I will be thy Destruction.”

“ Therefore did my Heart rejoice, and my Tongue was glad; moreover also, my Flesh shall rest in Hope; because Thou wilt not leave my Soul in Hell, neither wilt Thou suffer thine holy One to see Corruption.”

“ Forasmuch as the children were partakers of flesh and blood, He also himself took part of the same: that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their life-time subject to bondage.”---“ He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.”---“ Thy dead men shall live, together with my dead body shall they arise: awake, and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.”---

Amidst such a Catalogue of Marvels, and though, in every successive incident, our Astonishment is kept awake, alive; there is a Circumstance still remaining, which is as marvellous as any We have already noticed. For, though this mysterious Sufferer was, in some sense, the poorest of all the Sons of Men;

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and,

and, while the Foxes had holes, and the birds of the air had nests, He had not where to lay his Head---though he lived, like a common Beggar, upon the Bounty and Compassion of others---yet, his last WILL and TESTAMENT contains in it the most valuable Bequests, which it was possible for the Possessor of Heaven and Earth to bestow ! They might easily be branched out in a great Variety of Articles, but they shall all be reduced, and comprized in these Three---

1. The Promise of the HOLY GHOST.
2. The Gift of PEACE. And,
3. AN INHERITANCE, which is incorruptible, undefiled, and that fadeth not away ; an eternal Inheritance among the Saints in Light.

These are the LEGACIES. But, who are the LEGATEES ?--- All the elect people of God ; all his true and genuine Disciples, in every period of the Church ; every living Member of his mystical Body ; all who are washed, who are justified, who are sanctified in the Name of the Lord Jesus, and by the Spirit of our God ; and, in short, whosoever is willing : for “ The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him come, and take the Water of Life freely.”---

Such

Such is the great, the glorious, the truly wonderful Object, of Whom we had so many things to say; and whose Sufferings and Crucifixion we are now assembled, in a more especial manner to commemorate, and improve. And though, in the Narration, we may perhaps have transgressed a little on your Time, let us be allowed to insinuate, by way of Apology, that, of the many things which *might* have been said, the *Half* has not been told you! And, if ever there was a Moment, in which the most amiable and delicate Modesty might be excused, not to say admired, for the Ambition to possess the Tongue of Men and of Angels, of Eloquence and of Oratory, it would be in reviewing and delineating such a Character, as *This*. *A Character*, of the most consummate Propriety and unparalleled Excellence, in point of *Sensibility*, of *Benevolence*, of *Compassion*; of *Meekness*, of *Gentleness*, of *Humility*; of *Integrity*, of *Grace*, and of *Truth*. The Character of the most exalted HERO---the sublimest PATRIOT---the most patient SUFFERER---the most beneficent and disinterested FRIEND---and the greatest MARTYR, that ever did, or ever will, or ever can, exist. A Character, which was equal to the closest Examination, and Test, of Disciples, or of Enemies; of Religion, or of Morals; of Time, or of Eternity. For it was an Assemblage of *every* Beauty, of *every* Virtue; uniting in Itself all the Glories of a GOD, and every possible Reflection of the divine Image in the person of a MAN. “ Who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again;

when he suffered, he threatened not ; but committed himself to him that judgeth righteously : who his own Self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness : by whose stripes ye are healed."---

In the Recapitulation of so sublime, so important, so literally inexhaustible a Subject---which is to be the everlasting Theme of Celebration and Delight, not only to the redeemed of the Lord, to the Spirits of the just made perfect, but, to an innumerable Company of Angels and Archangels, of Cherubim and Seraphim, of Powers, Principalities, and Thrones in Heaven---permit us to add, by way of *Summary*, that,

☞ In this Person, and in his History, you are incessantly to contemplate, what was most illustriously displayed, the GLORY of the divine *Nature---Perfections---Law---Will---Grace---and Government*. “ Comfort ye, comfort ye, my People, saith your God. Speak ye comfortably to Jerusalem ; and cry unto her, that her Warfare is accomplished, that her Iniquity is pardoned ; for she hath received of the Lord’s hand double for all her Sins. The Voice of him that crieth in the Wilderness, Prepare ye the way of the LORD, make straight in the Desert a Highway for our GOD. Every Valley shall be exalted, and every Mountain and Hill shall be made low ; and the crooked shall be made straight, and the rough places plain. And the
GLORY

GLORY of the Lord shall be revealed ; and all Flesh shall see it together : for the Mouth of the Lord hath spoken it."---

☞ In the very same divine Personage, you are to behold, and to study, with Adoration, with Gratitude, and Love, the LIGHT, the LIFE, and the REDEMPTION of every One of Those, who shall be saved in the Lord with an everlasting Salvation. “ Look unto Me, and be ye saved, all the ends of the Earth ; for I am GOD, and there is none else, and, besides Me, there is no SAVIOUR. In the LORD *shall* all the Seed of Israel be *justified* ; and in Him shall they *glory*.”---So that, if you are a real Christian, both your Heart and your Tongue will most readily unite in that glowing Declaration of the Apostle Paul, and you will rejoice to say with Him, “ God forbid, that I should glory, save in *the Cross* of our LORD JESUS CHRIST---by whom the World is crucified unto Me, and I unto the World !”---

☞ In HIM also, and with an ultimate Eye to Him, you are to read the History of all Time, of the whole World. For, universal History is universal Confusion, Nothingness, and Horror, but in it's Reference to *Him*, who is the *Alpha* and the *Omega*, the *Beginning* and the *End*, the *First*, and the *Last*, of all the Designs, the Counsels, and the Purposes of the Godhead, from the original Creation, to the final Consummation, of all things. “ For, by Him were all things *created*, that are in
Heaven,

Heaven, and that are in Earth, visible and invisible, whether they be Thrones or Dominions, Principalities or Powers; all things were created *by* Him, and *for* Him. And He is before all things, and by Him all things consist. For it pleased the Father that in Him should all Fullness dwell; and that, in the dispensation of the Fullness of Time, He might gather together in one all things in CHRIST, both which are in Heaven, and which are in Earth---even in HIM."

"We know, that, under the Image of the Statue, which was seen by Nebuchadnezzar, of an enormous Height, and of terrible Aspect, whose Head was of Gold, the Breast of Silver, the Belly and the Thighs of Brass, and the Legs of Iron mixed with Clay, the most high God thought fit to represent the four great Empires of the World---all that was grand, that was formidable, that was glorious. But, BEHOLD, "A small Stone, cut out without hands, smote the Image upon his Feet, which were of Iron and Clay, and brake Them to pieces. Then was the Iron, the Clay, the Brass, the Silver, and the Gold broken in pieces together, and became like the Chaff, and the Wind carried them away, that *no Place* was found for *Them*; and THE STONE, that smote the Image, became a great Mountain, and filled the whole Earth."

"JESUS CHRIST, who condescended to cloathe himself with Flesh and Blood in the Womb of the blessed Virgin, without
the

the Operation of Man, is that small Stone, that came from the Mountain without human Aid. The prevailing Characteristics of his *Person*, his *Relations*, his *Manner of Teaching*, his *Disciples*, in a word, of every thing that related to Him, were *Poverty*, *Humility*, *Simplicity*. Notwithstanding which, JESUS CHRIST will eventually be, THE CONQUEROR OF THE UNIVERSE; and, THE FOUNDER, THE PRESERVER, and THE GOVERNOR of an EMPIRE without Bounds, without Measure, without End." "I am HE, that liveth, and was dead; and, Behold, I am alive for evermore, Amen; and have the Keys of Hell and Death. I am Alpha and Omega, the Beginning, and the Ending, saith the LORD, which is, and which was, and which is to come, THE ALMIGHTY."

Unto Him therefore, who hath loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father; to him be Glory and Dominion for ever and ever. Amen.

N O T E S.

PAGE 6. *The Person ultimately and principally referred to, &c.]* For, it is clearly the grand Design of the Apostle to treat of the Person, History, and Office of Melchizedek in this and the following Chapters [particularly the *seventh*] only so far, and wherein He was a *Type*, or *Figure* of the Redeemer. And, therefore, some would render it *ἐπεὶ ἡ, de qua Re, of which Matter*; that is, the Similitude and Conformity between *Melchizedek* and *Christ*.

Page 7. *What the World has thought proper to denominate great Men, &c.]* “The majesty of a victorious General, the glory of a Conqueror, the pompous titles of Victor, Arbiter of peace, Arbiter of war, have so dazzled us, and in some sort so perverted the powers of our soul, that we cannot form just notions of this subject. Hear pure nature, formerly speaking by the mouth of a nation, who were the more wise for not being civilized by the injustice of our laws and customs. I speak of the ancient Scythians. The most famous Taker of cities came to their cabins and caverns. He had already subdued his fellow-citizens and neighbours. Already Thebes and Athens, Thrace and Thessaly, had submitted to his arms. Already, Greece being too small a Sphere of Action for him, he had penetrated even into Persia; passed the famous Phrygian river, where he slew six hundred thousand men; reduced Caria and Judea; made war with Darius, and conquered him; performed exploits more than human; and, in spite of nature, besieged and took Tyre, the most famous siege recorded in ancient history; subjugated the Mardi and Bactrians; attained the mountains Caucasus and Oxus; and, in a word, conquered more countries, and enslaved more people, than we can describe, or even mention, within the limits allotted to
this



this exercise. This man arrives in Scythia. The Scythians send deputies to him, who thus addressed him. Had the gods given you a body proportioned to your ambition, the whole universe would have been too little for you : with one hand you would have touched the east, and with the other the west, and, not content with this, you would have followed the Sun, and have seen where he hides himself. Whatever you are, you are aspiring at what you never can obtain. From Europe you run into Asia : and from Asia back you run again into Europe, and having enslaved all mankind, you attack rivers, and forests, and wild beasts. What have you to do with us ? We have never set foot in your Country. May not a people living in a desert be allowed to be ignorant of who you are, and whence you come ? You boast of having exterminated robbers, and you yourself are the greatest robber in the world. You have pillaged and plundered all nations, and now you come to rob us of our cattle. It is in vain to fill your hands, for you are always in search of fresh prey. Of what use are your boundless riches, except to irritate your eternal thirst ? You are the first man, who ever experienced such extreme want in the midst of such abundance. All you have, serves only to make you desire with more fury what you have not. If you be a God, do good to mankind : but if you be only an insignificant mortal, think of what you are, and remember, that it is a great folly to occupy things, which make us forget ourselves."—These are the motives, which animate the heroes of the world ; these are the sentiments, which are disguised under the fine names of glory, valour, greatness of soul, heroism. An insatiable avidity of Riches, an invincible Pride, a boundless Ambition, a total Forgetfulness of what is, what ought to be, and what must be hereafter."

" Whatever is external to a man, whatever may be common to good and bad, does not make him truly estimable. We must judge of men by the heart. From thence proceed great designs, great actions, great virtues. Solid glory, which cannot be imitated by pride, nor equalled by pomp, resides in personal qualifications and noble sentiments. To be good, liberal, beneficent, and generous ; to value riches only for the sake of distributing them, places of honour for the service of our country, power and credit, to be in a condition to suppress vice and reward virtue ; to be really good without seeking to appear so ; to bear poverty nobly, to suffer injuries and affronts with patience, to stifle resentment, and to do every good office to

an enemy when we have it in our power to be revenged of him; to prefer the public good to every thing, to sacrifice our wealth, repose, life, and fame, if necessary, to it: these make a man truly great and estimable."

Page 9. *In the very Spot predicted, &c.*] The *historical Circumstantiality* of this particular Record in Luke ii. 1—deserves the minute Attention and Regard of the critical Reader.

* Page 9. *We have seen his Star, &c.*] Here the Enquiry is, how these men could know this was *his star*, or that it signified the Birth of a King? Most of the *ancients* answer that they learnt this from these words of *Balaam*, Numb. xxiv. 17. *There shall come a star out of Jacob, and a scepter shall arise out of Israel, and shall smite through the princes of Moab, and destroy all the children of Seth; and Edom shall be a Possession to him:* But evident it is, that these words, speak not of a star that should arise at any *Prince's* birth; but of a *king*, which should be glorious and splendid in his *Dominions*, as stars are in the firmament, and who should vanquish and possess those three nations as *David* did. Moreover, from this text, they might as rationally have expected to have seen a *Scepter*, as a *Star*; it being as expressly said, *a scepter shall arise out of Israel*, as that a *Star shall come out of Jacob*. Add to this, That we know of no Record in which this *Prophecy* was preserved, but the books of *Moses*, which these nations neither read, nor believed. Others do therefore say, these wise men were by a revelation, or by an *Angel*, told the meaning of this star: And one of the *ancients* cites an *Apocryphal History*, saying, *This Star appeared in the form of a Child, holding a Cross in his hand; and telling them, that Christ was born, and that they should go to Jerusalem to worship him.* But these conjectures are all sufficiently confuted by one consideration, That, the *Wise men* give not this as a reason of their coming, that *they had seen an angel, a vision, or had a revelation*, of this matter, but that *they had seen a Star*. For the true Resolution of this question, let it be considered, That *Tacitus* and *Suetonius* inform us, That, *through the whole East it was expected, that about that time a King was to arise out of Judea, who should rule over all the world.* Nor could it well be otherwise, since from the time of the *Babylonian Captivity*,

Captivity, we find the *Jews* dispersed, throughout all the *provinces* of the *Persian* Monarchy, *Esb.* iii. and that, in number sufficient to gather themselves together, and to defend themselves against their enemies in those provinces, *Esb.* ix. 2, 16. and many people of the Land became *Jews*, *Esb.* viii. 17. and after their return into their Land they increased so mightily, as that they were dispersed throughout *Africa*, *Asia*, and many *Cities* and *Islands* of *Europe*, and as *Josephus* saith, wherever they dwelt they made many *Proselytes* to their religion. These *Wise men*, therefore, living so near to *Judea*, the seat of this Prophecy, and conversing with the *Jews*, i. e. among them who were every where expecting the completion of this at that time; they being also skilled in *Astrology*, and seeing this star or light appearing in *Judea*, might reasonably conjecture, that it signified the completion of that celebrated *Prophecy*, touching the King of *Jury*; over the Center of which Land, they, being in the *East*, then saw it hang. And sure it was a better way to read this lesson to them, by setting this light on the very place, where the King that it betokened was born, rather than in the *East* part of Heaven, where it might seem to denote something among the *Indians*, or other *Eastern* nations, rather than among the *Jews*. The learned Dr. *Allix* saith, the *Jews* believed there were Prophets in the Kingdom of *Saba*, and *Arabia*, they being of the posterity of *Abraham*, by *Ketturah*, as you may learn from the note of the *Bishop of Ely* on *Gen.* xxv. 2, 3. and that they prophesied, and taught successively in the name of God, what they had received by Tradition from the mouth of *Abraham*. And so when *Solomon* was exalted to the Kingdom, these *Sabæans* said, perhaps he is the *Messiah*, and therefore came to him; for this he cites, *Berischith Abba Moses Haddar-san*, Cap. xxv. B. Now if this Tradition continued with them to these times, as in all likelihood it might, seeing, as *Philostorgius* relates, *ἐκ ὀλίγων πλεθος Ἰουδαίων ἀνακεφαλῶνται*, a considerable Number of the *Jews* was mixed with them; here is a more plausible Account, both of the coming of the *Arabian Magi*, and of their Faith in the King *Messiah*.

Whitby.

Page 9. *In a very mysterious and uncommon Manner, &c.]* *Isaiah* vii. 14. This prophecy had it's literal accomplishment in *Jesus*, whose conception and birth, were after this extraordinary manner, which cannot be said of any other person; Now the

birth of Jesus Christ was on this wise: When as his Mother Mary was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost—which was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a virgin shall be with Child, &c. which matter of fact, as it was not attempted to be disproved by the Jews in Christ's time, who were most capable of discovering the fraud or Imposture, if there had been any, so it cannot by the Malice and Cunning of later ones, who, though in contradiction to it, do now assert, that the Messiah was to be born as other men are, in the ordinary and common way of Generation, yet it appears, that they were formerly of different sentiments, as is manifest from several of their traditionary sayings, recorded both in their own, and in the writings of the Evangelists, which Bishop Chandler has collected and laid together in his excellent *Defence of Christianity*; and it deserves to be remarked, what that learned Prelate observes, that those who set up for Messiahs, as *Simon Magus*, and others, pretended to have God for their father, and to be born of a Virgin; and no wonder they should, for how could they expect to be received, especially among the Jews, without such a pretence, when so glaring a prophecy as this respecting the *Manner of the Messiah's birth*, stood so openly in their sacred books?

Page 10. *The Star of Jacob, &c.*] It may be proper to enquire whether the Star here mentioned, is to be considered as one of the Messiah's titles, or as one of the signs of his coming. It must be acknowledged, that some of the ancient Jews, looked upon this as one of the Messiah's titles; hence one, who set up for a Messiah among them, and was for a time received by them as such, was called כוכבא, *The son of a star*, with a view to this prophecy; though when he was discovered by them to be an impostor they called him בן־שוא, *the son of a lie*; and perhaps it may be with a regard to this Prophecy, that Jesus is called *The bright and morning Star*; though I am rather inclined to think, that the Star, here spoken of, is to be considered as a sign of his coming, and not as one of his titles; that as there will be a visible sign in the heavens of the second coming of the Son of Man, so there was to be one of his first coming; and that the words should be rendered thus, *when a star walks כרך or steers its course from Jacob*, then a scepter or scepter-bearer, shall rise

rise out of Israel ; and there are two things which confirm me in this sense of the words.

1. The conclusion of the wise men, that the King of the Jews was born, from an appearance of a Star in the East, and their coming to *Jerusalem* to worship him upon that account ; for what could direct them to make such an Observation, or draw such a Conclusion, but this Prediction of *Balaam* ? which had been some way or other conveyed to them, or rather had remained among them, ever since the times of *Balaam*, who was one of their countrymen. *Abulpharagues*, an Arabic writer, tells us, that *Zoroastes*, who lived four or five hundred years before Christ, foretold to his Magians the coming of Christ ; and that at the time of his birth, there should be a wonderful Star, which should shine by day, as well as by night ; and therefore left it in command with them, that when that star appeared, they should follow the directions of it, and go to the place where he was to be born, and there offer gifts and pay their adoration to him : And that it was by this command, that the three wise men came from the East, that is, out of *Persia*, to worship Christ at *Bethlehem*. Now supposing all this to be true, it is very easy to guess where *Zoroastes* had his information ; for, by the accounts given of him, he appears to be a Jew, both by birth and religion, was a servant of one of the Prophets of *Israel*, and well versed in the sacred writings ; and therefore may well be supposed to have learned all this from the prophecy of *Balaam*, which he informed his Magians of. —

2. The Jews themselves had expected such a star to appear at the time of the Messiah's coming ; for thus they say, more than once, in the book of *Zohar*, that, " when the Messiah shall be revealed, a bright and shining star shall arise in the East." Now what could lead them to such an expectation, but this prophecy of *Balaam*, which is cited by them in the very same place ? for surely the account which our Gospel gives of the appearance of a star at the birth of Jesus could never be the foundation of such a thought ; they would never pay such a Deference to the evangelical history, and to our Jesus, as to form a notion, or ground an expectation of their Messiah, agreeable thereunto ; but would rather, as in other cases, either stifle their former generally-received notions of a Messiah, or deny plain matters of fact relating to Jesus ; so that this expectation of their's, that a star should appear

at the coming of the Messiah, must be founded on this prophecy, which had it's fulfilment in Jesus. Gill.

Page 12. *So many Miracles of Power, &c.*] Three men of distinguished abilities, rose up at different times, and attacked Christianity with every objection which their malice could suggest, or their learning could devise; but neither *Celsus* in the second century, nor *Porphyry* in the third, nor the emperor *Julian* himself in the fourth century, ever questioned the reality of the miracles related in the Gospels.

Page 14. *Though He was in the form of God, &c.*] This is one of those texts which bear hard upon the *Arian* and *Socinian* Heresy; it is therefore never cited in the writings of the espousers of those opinions, without perversion and abuse. The author of a late Tract, entitled, "*An Appeal to serious and candid Professors of Christianity,*" has been guilty of a most infamous *Forgery*, rather than suffer this text to speak it's own meaning.

His words are these. Christ—"was far from thinking of such an impious Robbery, as that of being equal with God, Phil. ii. 6. (for so the text ought to have been translated.)"

We should have expected, after so peremptory an assertion, that "so the text ought to have been translated," to find some remarkable mistake, or some deviation from the original, proved upon our Translators; but our author knew that such an impudent assertion as this which he has forced upon his readers, could only stand on the confidence of the assertor himself. He either understood the Original, or did not understand it.—If he *did not*, on what or whose authority did he so materially alter the text from what it is as it stands in our translation? If he did understand the original, then no name can be found bad enough for so atrocious an attempt to corrupt the word of God in order to deceive the ignorant and unlearned part of mankind, and bring them over to his opinion. The text in the original is, Ὁς ἐν μορφῇ Θεοῦ ὑπάρχων ἐκ ἀπειραγμῶν ἡγήσατο το εἶναι ἴσα Θεῷ. The literal translation is as follows:

Who

Who being in the Form of God, did not think it Robbery or Rapine to be equal

ὅς ἐπ' ἄρχῃ ἐν μορφῇ Θεοῦ ἦν ἀγὰρ αὐτὸ ἀρπαγμὸς τὸ ἴσῃ ἴσῃ
with God. But the *Appellant* has left out the former clause, and put words of his
Θεοῦ.

own into the latter, by which he has made St. Paul directly deny the Divinity of Christ, and charge his *Lord and Master* with an impious Robbery, had he not renounced such a thought. At the same time he has made the Apostle destroy his whole argument, by reducing it to the greatest of absurdities. The Apostle is exhorting the *Philippians* against *Strife* and *Vain-glory*, and to the practice of that deep Humility which he so properly expresses by ταπεινοφροσύνη, and our translators by *Lowliness of Mind*, Ver. 3. Then, that his precept might be attended with every circumstance of recommendation, he lays before them the example of the meek and lowly JESUS. Ver. 5, &c. *Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no Reputation* (or emptied himself, as ἐκένωσας signifies,) *and took upon him the form of a Servant, and was made in the likeness of Men; and being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.* Let us just consider the striking and beautiful Contrast here set forth, and we shall at once see the appositeness and conclusiveness of the *Apostle's* argument for *Lowliness of Mind* in Believers, from the example set them by their condescending LORD.

CHRIST JESUS,

In his Essential Divinity,

Being in the Form of God, thought it no Robbery to be equal (ἴσα equal things) with God.

In his Humiliation,

Emptied himself of his primeval Glory. Took upon him the *Form* of a Man—a mean Man, a Slave—a suffering Man, even to Death—and that, the ignominious Death of the Cross, which was a punishment inflicted on none but slaves.

This shews us at once the drift of the Apostle's reasoning, which may be summed up in the words of St. John, 1 Epist. iv. 11. "Beloved, if God so loved us, we ought also to love one another."

But

But if we were to admit this author's *Forgery*, who has presumed to leave out the former part of the text, on which the force of the Argument depends, and to add to the latter part, that he might totally pervert it's Meaning; the Argument vanishes, the Conclusion evaporates, and the whole Import of this Scripture is changed into the grossest Absurdity. Saying that Christ was antecedently to his humiliation *ἐν μορφῇ Θεοῦ*, in the Form of God, proves him *very God*, as much as saying *μορφῇ δούλου λαβών*, he took the Form of a Servant, proves him *very Man*.

If CHRIST was not *equal with God*, it would have been full as *impious* as our author can suppose, for him to have thought himself so. But where was the humility of his not thinking so, if he really was not so? Is it any the least proof of a man's humility, that he does not think himself *equal with God*? It would be the madness of Blasphemy and Pride, for a creature, even the highest *Angel*, to think himself *equal with God*. But no man would ever think it any proof of an *Angel's* humility, that he does not think himself *equal* with the God that made him. To descend lower—I meet our author in the street, I point to a beggar, filled with disease, and cloathed with rags—"See you that poor wretch, say I?—He is very poor and miserable; but I can tell you of an instance of his humility that is astonishing, and well deserves the imitation of all the other beggars in the town; for do you know that he has been heard to declare most solemnly, that he has no right to take place of the Nobility, and absolutely rejects the Stile and Title of *King of England*, affirming, with all *Humility*, that it does not belong to him."—What our author would think of my speech he knows best, but he could not think my argument for humility amongst the beggars, or the example I proposed to enforce it, more absurd, than he makes the Apostle's argument for humility amongst christians, had he wrote as our author has represented, or if he is not to be understood in the sense which our Translators have given of his words.

Page 15. *There issued out both Blood and Water, &c.*] The Covenant of the old Law was confirmed by Blood mixed with Water, to keep it from congealing, Heb. ix. 19. So also was the Covenant of the *New Testament*, John v. 6. Dr. *Lightfoot* farther saith, that according to the Tradition of the *Jewish Rabbins*, when
Moses

Moses smote the Rock, there came forth first Blood, and then Water : now that Rock was Christ, 1 Cor. x. 4.

The Death of Christ, which is the Salvation of the World, ought to be rendered certain and indubitable by all sorts of proofs and Testimonies ; by that of the Soldiers, who were going to break his Legs ; of the Centurion, who saw him expire ; of the Soldier, who *with his Spear pierced his Side* ; of the guards, who stood round about him, and who from the Impression his death made upon them believed in him ; of the people, who smote their breasts as they returned ; and lastly, of the disciple, who took particular notice of every thing, and *saw the blood and water flow out of his side*. This affords a new assistance and support to our faith, and is a new benefit conferred upon us by the goodness of God.

Page 17. *A vicarious Atonement, &c.*] “ This is *that most important doctrine* of Atonement, which is the basis of all our hopes, the chief corner-stone of the whole Christian System, the great leading principle which runs through all the sacred writings, and animates and ennobles almost every part of our Liturgy. If you ask what authority there is for ascribing so much efficacy to the death of Christ ; I answer, the very highest,—the plain, express, and positive declarations of Holy Writ, such as it is impossible, without violating all the common rules of interpretation, to wrest to any other meaning. *Search the Scriptures, yourselves, I beseech you, and see whether these things are not so. See whether they do not tell you that Christ was wounded for our transgressions, and bruised for our iniquities ; that the Chastisements of our peace were upon him, and that by his stripes we were healed. That the Lord laid on him the iniquities of us all. That for our transgressions he was stricken, and his soul made an offering for sin.* This is the language of the prophets many hundred years before our Saviour came into the world ; which shews that his death was neither accidental, nor merely the natural consequence of his boldness in reproofing the reigning vices of the age, but was *predetermined* long before, and was *intended* to be a propitiatory sacrifice, a vicarious punishment for the sins of all mankind. In perfect consonance with this idea, the sacred writers of the *New Testament* tell us, that the *Son of man came to give his life a ransom for many. That he is the Lamb of God*

which taketh away the sin of the world. That God set him forth to be a propitiation through faith in his blood. Christ hath loved us, says St. Paul, and hath given himself for us, an offering and a sacrifice to God. Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. He was once offered to bear the sins of many. He hath once suffered for sins, the just for the unjust, that he might bring us to God. He gave himself a ransom for all, that he might redeem us from all iniquity. And the whole New Testament declares, that we are redeemed by him, purchased and bought with the price of his blood."

"These are the words of Scripture; and if words have any meaning at all, these can mean nothing else, than that Christ came into the world *on purpose* to suffer death upon the Cross for our redemption, and that He made there "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." This I am sure is the sense, in which every plain man must understand the passages above quoted: and if this sense can by any ingenious device of criticism, be conveyed away, and a totally different one slipped into its place; it would, I apprehend, be no difficult matter by the very same dexterity of interpretation to explain away the truth of every doctrine, and the obligation of every precept that is to be found in the Gospel."

Bishop of London's Address, &c.

Page 20. *There was Darknes over all the land, &c.*] The Eclipse at Christ's Passion, mentioned by the Evangelists, and that as an (a) universal one, is left upon Record also by Heathens. Dionysius, an Athenian by Birth, before he was converted to the Faith, when he was a student in Egypt, was an eye-witness of this miraculous Eclipse, which he gives an account of in an (b) Epistle that he wrote, assuring us that it was seen, not only by himself, but by Apollophanes, who was at the same time with him at Heliopolis in Egypt. They were both greatly astonished, concluding some strange thing was happening to the world; but Dionysius (c) is said to have cried out in such Language as this, "Either the God of Nature suffers, or the

(a) There was Darknes ἐφ' ὅλην τὴν γῆν over the whole Earth, Mar. xv. 33. over all the Earth, Luke xxiii. 44. And so πᾶσι τῇ γῇ, Matt. xxvii. 45. should be rendered, and not, as it is, over all the Land, i. e. Judea only.

(b) Ad Polycarp. Epist. 7.

(c) Suidas in Voce Διονυσίου.

Frame of the World is like to be dissolved." This is that Dionysius who is called the Areopagite, Acts xvii. 34. For returning home after his travels, he was chosen into the Senate of Areopagus, and thence hath that name, and was converted to the Christian Faith by St. Paul (a). Origen, dealing with Celsus the Philosopher, proves this Eclipse at Christ's Passion out of Phlegon Tralianus, one of Trajan's freed men, who it seems was a great Chronologer; and (b) Eusebius mentions the same author, and quotes his words, which are these: In the fourth year of the 202d Olympiad, there happened a great defection of the Sun, such as was never known before. The day at the sixth hour was so turned into dark night that the Stars appeared in the Heavens. And he adds, there was an Earthquake at the same time in Bithynia, which overturned several houses in the City of Nice. Thus that writer. What could be more accurate, seeing Christ's Passion was in the last year of the 202d Olympiad, which was the 18th year of Tiberius's Reign? Or, if according to Scaliger, this be not very punctual (for the Eclipse at our Saviour's Death, he says, was in the beginning of the 203d Olympiad) yet it is granted that a year's difference here is of no great Moment, especially when the time is so circumstantiated and fixed by what follows, for the Hour of the Day assigned by Phlegon plainly shews that he relates the same thing which St. Mark doth, who expressly affirms the Eclipse to have happened at the sixth Hour, Mark xv. 32. Besides the Earthquake, the Companion of the Eclipse, is said by this Phlegon to have been at the same time, which agrees with St. Matthew, C. xxvii. V. 51. all which proves that this Pagan Writer refers to the very same Eclipse mentioned by the Evangelists (c). Eusebius also adds the like Suffrage of another Gentile Writer, who (though not named by him) is (d) Thallus, as Grotius proves from Julius Africanus, who citeth this author for this very purpose, and sets down his words; and the same testimony you will find mentioned by Origen. Moreover, Tertullian appeals to the Roman Archives about this portentous Eclipse, and tells the Pagans that they had this recorded in those authentic Tables, yea, that at the very Moment when it happened, it was inserted into those public Records. Lucian the Martyr appealed to the same public Acts of the Romans, as (e) Eusebius reports; he bids them consult their own Annals, and lets them know

(a) Cont. Celf. Lib. 2.

(b) Chronicon. A. D. 33.

(c) Chronic. Ann. 33. Christi.

(d) Apolog. ad Gentes. Cap. 21.

(e) Eccles. Hist. L. 5. C. 6.

that

that those would certify them of the truth of that Eclipse. Shall I add to all these what Adrianus Gressonius in his History of China saith, that those people have registered it in their Annals, that at that very Time, about the Month of April, an extraordinary and irregular Eclipse of the Sun happened, at which strange and unusual thing Quamvutius, the Emperor of China, was exceedingly troubled. Thus this Prodigy which was taken notice of at Christ's Suffering on the Cross is attested by Pagans, which is some accession to this truth related by the Evangelists. And it is the more considerable, because we are certain that the Eclipse was not natural, being in the Opposition of the Moon, i. e. when the Moon was full, for it was the day before the Passover, which fell on the (a) fourteenth day of the first month called Nisan, (which answers to our March,) when the Moon was full, and opposite to the Sun. Now, it is known to be against the rules of Astronomy that the Sun should be eclipsed when the Moon is at the full; whence we must conclude this Eclipse to have been miraculous, and altogether against the course of Nature, and that it could be the Hand of God only, to testify Christ's Divinity. Lastly, we cannot but think that this wonderful Eclipse was seen and observed by the Enemies of Christianity, and acknowledged by them to be a real Prodigy, when we consider that the Evangelists expose this Relation to those professed Enemies of the Christian Religion, who, if such a thing had not happened, could have presently confuted the Reporters of it. Can it enter into our Thoughts, that these Writers were so foolish as to imagine they could impose upon the Faith of Men in such a matter as this, which was publicly to be seen, and which every one might take notice of? This is an unreasonable and groundless Surmise.—N. B. See more Remarks, on this critical Subject, in *the Divine Treasury*, No. 5. Sold by Trapp in Pater-noster-Row.

Page 24. *The everlasting Theme of Celebration, &c.*] See the 5th and 7th Chapters of the Book of Revelations.

Page 26. *Jesus Christ, who condescended, &c.*] See Bishop Newton, on the Prophecies of Daniel; and, the Conclusion of Rollin's antient History.

(a) Ex. xii. 2, 6.



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THE TEST OF TRUTH, PIETY, AND ALLEGIANCE:

A Sermon, delivered on the Day of Sacramental Qualification for the Chief Magistracy of the City of *London*; before the Right Hon. the Lord Mayor, the Aldermen, and Sheriffs.

RELIGION AND LOYALTY, the Grand Support of the *British* Empire: A Sermon, delivered in the Cathedral-Church of *St. Paul*, *January* 30, 1790, before the Right Hon. the Lord Mayor, the Court of Aldermen, &c. &c. being the Anniversary of the Martyrdom of King *Charles* the First.

THE ESSENTIAL DEITY OF THE MESSIAH; and the Great Importance of that Article of the Christian Faith, to every conscientious Member of the Church of *England*; considered, in a Sermon, preached in the Cathedral-Church of *St. Paul*, *January* 24, 1790, being the first *Sunday* in *Hilary* Term.

SCRIPTURAL VIEWS OF THE NATIONAL ESTABLISHMENT, considered as the Church of the Living God, and as the Pillar, and Ground of the Truth: A Charity Sermon, preached before the Right Hon. the Lord Mayor, the Sheriffs, &c. at the Opening of *St. Michael's* Church in *Cornhill*; on *Sunday* the 28th of *March*, 1790; being *Palm-Sunday*.

THE

THE HARMONY OF DIVINE AND HUMAN LEGISLA-
TION : A Sermon, preached before the Right Hon. the Lord Mayor,
the Judges, &c. at St. Paul's Cathedral, on *Sunday* the 25th of *April*,
1790, being the first *Sunday* in *Easter* Term.

Speedily will be published,

NATIONAL GRATITUDE FOR PROVIDENTIAL GOOD-
NESS, recommended in a Sermon preached before the Right Hon.
the Lord Mayor, Aldermen, and Sheriffs, at St. Paul's Cathedral, on
May 29, 1790, being the Anniversary of the Restoration of King
Charles the Second.



